THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We acknowledge but one motive—to follow the truth as we know it, whithersoever it may lead us; but, in our heart of hearts, we are well assured that the truth which has made us free, will in the end make us glad also."—ADLER.

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EXPERIENCE AND PROGRESSION.

A WELL-KNOWN fable says, in effect, that a man requested his son to break a bundle of sticks. With youthful impetuosity the lad pulled and strained and tugged, but the task seemed far too great. Finally, throwing down the roll with weariness and disgust, he ventured the impatient remark that he could not do it. "O yes, you can," assured the father, and, untying the thong, he broke the sticks into pieces one at a time.

Though this old tale has been so variously and frequently applied as to be worn a little threadbare, yet it is entirely suited to our purpose. For each man has been given by his Divine Father a bundle of sticks: namely, his experiences. To break or gain from them he has been given strength—spiritual, mental, physical. The parable of the talents teaches us that the variation in these natural tools will be justly considered in the final reckoning. To conquer all at once is not only impossible; it is undesirable. "If knowledge were a bird and I had caught it," says a German sage, "I should let it go for the pleasure of pursuing it again." Faith is the first principle of the gospel, and with it as a talisman man can go forth calmly, unhurriedly, cheerfully to gain knowledge from his experiences.

How often we admire and pay homage to the achievements and performances of the excellent. We have libraries, art galleries, theatres, athletic fields, exhibitions, etc., to accommodate the superior in all lines. We hear a great musician, or a great actor or speaker, and say, "What marvels this genius can do!—what wonders he accomplishes and with what accuracy and facile

grace! Would that we, too, were so blest with power!" We call him gifted and inspired. But each of these experts has no doubt spent years of patient toil in gaining his excellence. He knows what it is to conquer technicalities. "Genius is the capacity for taking infinite pains," or, as Edison aptly put it, "Not inspiration —but perspiration!" It is not as a rule spasmodic and feverish in its movements. It does not bring forth pearls of thought and speech out of a dreamy indolence and lethargy. Perhaps there have been a few prodigies who have produced morbid tales as a result of drugs and stimulants, but their fruits are neither lasting nor good. A great painter usually has an added appreciation for a great writer, because their struggles are not unrelated. In its fundamental laws each course of life is similar to every other course. He who has broken the first stick knows how to attack the second. By enduring the weakness and sufferings of the flesh, Christ gained sympathy not only for but with us, and therefore His judgment will be just and merciful.

But there are some who seem afraid of life and seek ever to avoid the very thing for which they were placed on this earth. To live is continually to choose between good and evil, righteousness and unrighteousness, wisdom and folly. Yet men have built around them fences of customs, precedents, fashions, and so forth, in order to be spared the awful necessity of individual choice. It is much more comfortable to shift the responsibility to their fathers. Of course, this tendency is at times commendable, but ancestors can not decide all things, and now and then their verdicts are so manifestly inconsistent and contradictory that decisions are still demanded, making every day most trying and disagreeable for many, because of this choosing which they were fore-ordained to do. Some try to avoid their bundles, as the ostrich does his enemy, by hiding their heads in the sands of ignorance and superstition.

What sort of a heaven, think you, does this class conjure up? Vagueness and uncertainty necessarily pervade their conceptions, but ease and indolent repose form essential parts, if one may judge from their present desires and goals, for they are discontented always on this earth, and look forward to joy and peace in heaven. Disturb these dreams of the hereafter by assurances that the Lord's revealed plan does not bear them out, and you will find great bitterness and malignity heaped upon you and your message rejected or neglected.

Yet these people fear age and death; think of it as little as possible, and make it a forbidden subject. In fact, to the world at large the infirmities of age seem terribly sad. So many who have passed the prime of life are mere wrecks of their former selves or else hopeless failures and shadows of what they might have been. Who has not seen a one-time actor or speaker return, perchance, through necessity, to stage or platform, and has gone to such revivals for "auld lang syne," only to be disappointed and saddened

by the performance. "He is not the man he used to be," is often heard. Shakespeare, in his famous allegory, assigns as the final part to man on this world-stage, just "second-childishness and mere oblivion—sans teeth, sans eyes, sans taste, sans everything." Wordsworth asserts that "life is a but a tale of morning grass, withered at eve." Keats, in comparing the epochs in the mind of man to the four seasons, closes with:

"He has his Winter, too, of pale misfeature,
Or else he would forego his mortal nature."

But now to this dark cloud's silver lining! There is a glorious old age exemplified by some quiet souls, who, full of faith and peace, calmly await the time when they will be loosed from infirmity, and will be permitted again to leap and work and toil with power. They have filled their lives with noble deeds and death is only a step in their progression. Having filled out the measure of their days, and having kept their second estate, they have gained more than a superficial glance at things. This is as it should be.

To those who are striving to learn from their experiences to accept the good, to choose and decide for themselves, the revelations of God concerning eternal progression must come with a glow of exhilaration. The only heaven which they would desire is one of industry and orderly achievement, where the plan of Christ will prevail, every man being judged and rewarded according to his honest, intelligent, painstaking effort. And that is just the sort of a heaven of which "Mormonism" teaches, because God has declared that such a conception is the correct one. We shall always have difficulties to overcome—sticks to break—for our happiness on earth and in heaven depends upon them. They are the means by which the Lord intends us to develop our abilities and possibilities, finally leading us to perfection.

Wigan. HERMON J. WELLS.

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield annual conference was held in the Latter-day Saints' Church, Ellesmere and Lyons Roads, Pitsmoor, Sheffield, May 26th, 1912. There were present: Apostle Rudger Clawson, President of the European mission; President Alma L. Riggs and eighteen traveling elders.

The morning service commenced at 10 o'clock. Opening hymn, "Redeemer of Israel." Prayer by Elder Edwin Clawson. Singing, "O'er the gloomy hills of darkness."

President Riggs welcomed all present and prayed that the Spirit of God would inspire all that would be said. Said we should all seek the truth with an unprejudiced mind.

Elder Milton Jacob showed the necessity of obeying the principles of the gospel of Christ. Said that the Church of God

was established by Divine authority, and was always governed by the same. Bore testimony to the truth of the gospel, and said that scientific men were now acknowledging things that Joseph Smith proclaimed to be true, though others had tried to overthrow them for seventy-five years or more.

Elder Isaac C. Wood spoke of the apostasy that was predicted to come in the latter days, when men would not endure sound doctrine. Bore testimony that the gospel had been restored to the earth in these days.

Elder Orval L. Thomas, of the Nottingham conference, spoke of the unrest that is existing in the world to-day. Showed how peace had vanished from the earth, and how hatred and strife had taken its place. We should love each other and not try to surpass one another. Bore testimony to the truth, and was glad to be engaged in the work of the Lord.

Elder J. Scott Ledingham, of the Manchester conference, said people thought it strange to see so many intelligent young men from Utah, a supposed place of ignorance. He said people here marvel when they are told Utah is the third state in the United States in the scale of education, and that eminent statesmen and educators are studying our school system and our people. No cleaner or better people are to be found in the world than in Utah. The reason is because the people are not dissipated. The Prophet Joseph Smith introduced the Word of Wisdom, obtained by revelation, which was an example to all the world.

The congregation sang, "What was witnessed in the heavens?"

President Clawson was glad to meet with the saints under such favorable circumstances. Said they were assembled in conference in the name of the Lord. Our prayers should be simple, and they should tell our wants. When we want blessings we should ask for them. When we say "Amen" to a prayer it becomes ours. How sweet are the testimonies of these young elders! They stand here in the fear of the Lord and tell what they know to be true, without fear or favor of man. The world to-day asks, "Can any good come out of Utah?" They said in the days of Christ, "Can any good come out of Nazareth?" To be called a Christian in Christ's time was considered as bad as to be called a "Mormon" in these days. Utah may be considered as a diamond that shines and sparkles to all the world, and Salt Lake is a very beautiful city. He was proud to testify that Joseph Smith was a prophet of God, and that his teachings had made him a better man. Said we cannot sever or separate the seed from the fruit. He hoped that the conference would be an inspiration to all present.

Closed by singing, "Though deep'ning trials throng your way." Benediction by Elder Roy H. Peck.

The afternoon service commenced by singing, "High on the mountain top." Prayer by Elder Wiley S. Collett. Singing, "If you could hie to Kolob."

The sacrament was administered by Elders Roy H. Peck and Tom Shepherd. Sang during sacrament, "Reverently and meekly now."

The general and local authorities were presented and unanimously sustained.

Elder Coulson Rich spoke on the fall of Adam, and dwelt at considerable length on the purpose of our life on earth. Said this earth-life became a necessity to bring about a great purpose—to bring joy and enlargement to the spirits who were to become tabernacled here in the flesh. The great solution of the fall is that Adam fell that man might be, and man is that he might have joy. We learn from the scriptures that Adam was not deceived. He partook of the fruit freely. Adam transgressed that the first commandment might be fulfilled. We are given our free agency to act as we choose. There is a part of man that was never created—that is, his mind, or intelligence. Prayed that all might return with added glory to the presence of our Heavenly Father.

Elder Edwin Clawson was glad to have the opportunity to bear testimony to the gospel of Christ as it has been restored to the earth in these days. It is a great privilege to know and to worship the true and living God. He dwelt briefly on the Godhead and showed that man was made in the image of God. Bore testimony that Joseph Smith was a true prophet of God.

The Sunday School children rendered the selection, "Is there anything that I can do?"

President Clawson was very much impressed with the opening hymn and the singing of the little folks. Read the hymn, "High on the mountain top." Said the words were beautiful and inspired. They were based on the prophecies of Isaiah, a man of God, who predicted things to come. The Christian world accept Isaiah as such. Isaac, Jacob, Ezekiel, Amos and Micah were all prophets and good men. Jesus Christ also was a prophet—the greatest of all. Amos said, "Surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets." They had prophets in olden times, and prophets are needed in these days. They are here. The Christian churches of the world to-day have done away with prophets. The Church of Jesus Christ was established in 1830 with six members. They were persecuted and suffered every kind of indignity until compelled to leave their homes and go among the Indians in Western America. Are they the people of God? Would the people of God be persecuted? It would be a reversal of history to say they would not. The righteous have ever been persecuted, not the wicked. No man was ever persecuted as was Jesus, who was finally nailed to the cross, although He labored to save and bless the world. What a glorious message the Latter-day Saints have to proclaim to the world! It will bring joy and happiness to all mankind, if they will but receive it.

Meeting closed by singing "The Spirit of God like a fire is burning." Benediction by President A. L. Riggs.

The evening meeting commenced by singing, "Awake, ye saints, awake." Prayer by Elder George Hay. Singing, "I'll praise my Maker."

Elder James D. Todd read the statistical and labor report for the past six months.

President Alma L. Riggs spoke on love and took as his text I. Cor. 8, showing, by definition, love to be the greatest thing in the world. He contrasted love with faith, showing that we could not have love without faith. Faith is by many thought to be the greatest thing, but Paul puts love first. Charity is only one of the avenues of love. It is impossible to have love without having charity. If we have love in our souls we will be patient and long-suffering. Patience is kind. Christ had love burning in His soul. He kept close to nature, and much of His life was spent in doing kind things. He taught us to love each other and return good for evil. The early Christians were hated, but they loved their Maker more than they loved their lives. Every one can become better by following the doctrines of the Latter-day Saints.

Elder Byron R. Jordan sang, "Face to face."

President Clawson felt that a good spirit had been manifest at the conference. They had just listened to an excellent address on the subject of love. It was a most important principle, and well worthy of their thought and consideration. There was considerable talk in these days about the churches revising their creeds. If they possessed the truth, as they claimed, where was the need for revision? The necessity for revision, which was admitted by so many, fully sustained the contention of the Latter-day Saints, that there had been a departure from the gospel principles as taught by Christ and His apostles. He took the ground, fearless of contradiction, that the teachings of the true Church of Christ will never need revision. The true organization of the church is not to be found among any of the sects of modern Christendom. In Christ's days there were apostles, prophets, high priests, seventies, etc. Outside of the Church of Jesus Christ of Latter-day Saints we cannot find these officers anywhere to-day. What man or body of men had a right to do away with them? Men rise up in this day of enlightenment and say that revelation is not needed. Yet Jesus promised that the Holy Ghost would be in His Church as a Comforter and guide into all truth. It was to bring all things to their remembrance and testify of things to come. That Divine Spirit is not possessed by the churches of to-day. He testified that the Latter-day Saints have the same principles and organization as the primitive church, and also the same gifts and blessings. He prayed that they might all be led to understand and obey the truth.

Conference adjourned for six months after singing, "Though in the outward church below." Benediction by Elder W. Chester Jefferies.

On Saturday afternoon, 25th May, 1912, President Clawson met with President A. L. Riggs and eighteen traveling elders in a spirited and instructive Priesthood meeting. Several questions pertaining to missionary work were answered by President Clawson and many valuable instructions were given by him. An excellent spirit prevailed at this meeting, as at the other meetings of the conference.

JAMES D. TODD, Clerk of Conference.

"JUST WEARY."

"I'm too tired to trust, and too tired to pray,
Said one as the over-taxed strength gave way,
The one conscious thought by my mind possessed
Is, Oh, could I just drop it all and rest;
But, will God forgive me do you suppose,
If I go to sleep as a baby goes,
Without even asking Him if I may,
Without even trying to trust or pray?

"Will God forgive you? Why just think, dear heart,
While language to you was an unknown art,
Did a mother deny you needed rest,
Or refuse to pillow you on her breast?
Oh, no, but she cradled you in her arms,
Then guarded your slumber against alarms;
And how quick was her mother love to see
The unconscious yearnings awake in thee?

"Then just drop it all and give up to rest
As you used to do on a mother's breast;
He knows all about it, the dear Lord knows,
So just go to sleep as a baby goes,
Without even asking Him if you may,
God knows when His child is too tired to pray;
He judges not solely by uttered prayer,
He knows when the yearnings of love are there.

"He knows you do pray; He knows you do trust,
And He knows the limit of poor, weak dust.
Oh, the wonderful sympathy of Christ
For His chosen ones in that midnight tryst,
While He bade them sleep on and take their rest,
While on Him the guilt of the whole world pressed;
Just give your life up to Him to keep
And don't be afraid to go right to sleep."

—ADA RENTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 30, 1912.

EDITORIAL.

THE ANTI-"MORMON" MASS MEETING AT SUNDERLAND.

An anti-"Mormon" mass meeting was held in Victoria Hall, Sunderland, Tuesday evening, May 21st, 1912. The gathering was arranged by the Wearmouth Ruridecanal Conference and the Sunderland Free Church Council, and the Mayor of the city, Councillor E. Brown, presided.

The purpose of the meeting, which was largely attended, and which was enthusiastic in its opposition to the propaganda of the Church of Jesus Christ of Latter-day Saints, was to arouse a spirit among the people that would drive the "Mormon" missionaries from the town. The Rev. (?) D. H. C. Bartlett, of St. Nathaniel's Church, Liverpool, was the principal speaker, and it is worthy of note that he had the sympathy and support not only of the Mayor, who presided, but also of the ministers and magistrates of the city, who occupied seats upon the stand and in the audience.

In calling the assembly to order, the Honorable Mayor said that there were several reasons why he should be there. He had not taken part, he observed, in politics since he held his present position; and he had equally disassociated himself from religious sects, but in this case, the matter was one which affected the morals of the young, and he felt that he was justified in presiding at the meeting. The Mayor submitted no evidence showing that the morals of the young people were unfavorably affected by the teachings or example of the "Mormon" missionaries in Sunderland. It was simply a bald statement without proof. This appears to be a most vital point, as the present anti-"Mormon" agitation in Sunderland, including the mass meeting referred to, is directed against our missionaries who are laboring there.

Mr. Bartlett's remarks, which were characterized by a spirit of acrimony, viciousness and hatred, were vague and indefinite. He spoke in a way to deceive rather than to enlighten. As, for example, failing to show that the present work of the missionaries in Sunderland is immoral, degrading or unlawful, or contrary to the teaching of good, Christian ethics, or that their example and lives were deserving of censure, he quoted from a book, *The Seer*, that was published in the United States many years ago, and which has long been out of print. The said book is not now and never was

a standard work of the Church, but simply gave expression to the views of the author. Mr. Bartlett was careful to withhold this important information from his audience in order that they might go away with a wrong impression. Again, he stated that President Joseph F. Smith, the present head of the "Mormon" Church, had five wives and forty-three children, most of whom were born since 1890, at which time polygamy was supposed to be abandoned. This, in part, is an absolute falsehood. It is well known that most of President Smith's children were born before the manifesto. But that which is particularly noticeable in the statement of Mr. Bartlett is that he failed to call attention to the fact that President Smith married his wives in good faith years before the introduction of the manifesto, and when that instrument was adopted by the Church he declined to forsake these women and turn them over to the tender mercies (?) of a cold and unfeeling world. The manifesto was not intended to be retro-active in its application. Those who had previously married wives in good faith were expected to retain them as such and to support them and their children, providing the necessities of life, schooling, etc. They could not, as honorable men, do less, and this was the view generally entertained by "Mormons" and non-"Mormons" alike in Utah at the time. We wonder what Mr. Bartlett would have done under such trying circumstances? However, it is sufficient to say that he carefully withheld these facts from his hearers, thus conveying to them only "half a truth," which in nine cases out of ten is worse than a rank lie.

Mr. Bartlett also resorted to stories concerning the efforts of "Mormon" missionaries in England that have long since been exploded. We have affidavits and letters in our possession showing that the homes which he claims were wrecked by them were not wrecked at all, but that the parties who emigrated to Utah, both men and women, exercised their free choice in going, just as people go to Canada or the United States or other countries. It should be known by the people of Great Britain, for it has been published many times, and we here repeat it, that the "Mormon" missionaries encourage their converts to remain, that they may assist in building up and strengthening our Church in this land; and that they are not permitted to baptize a woman without the consent of her husband or a child under age without the consent of his or her parents. Their instructions on this subject are pointed and emphatic. Our missionaries invariably recognize the authority of a man in his own house. Will Mr. Bartlett explain how under these circumstances the homes of people can be wrecked by "Mormon" missionaries? He failed to explain it at the meeting, and thus left an impression on the minds of his hearers that was extremely detrimental to the Church of Jesus Christ of Latter-day Saints.

Mr. Bartlett further read what purported to be letters from

Englishmen in Salt Lake City, saying they had at first gone out believing that "Mormonism" was a genuine religion, but had found out it was a fraud. The unfairness of this method of dealing with a question will at once be apparent, since Mr. Bartlett merely read the letters without giving the names and home addresses of the writers. Thus his audience was placed in the unenviable position of being unable to prove the genuineness of the letters.

The Mayor added a few words in conclusion by saying that after the address to which they had just listened they would no doubt be determined that if the "Mormon" evil existed in their midst, they would not treat it so lightly as they had done in the past.

Before the audience dispersed, a resolution was passed to the effect that they would do all in their power to get the "Mormons" out of the town, and the sentiment was expressed by Colonel Challoner, the mover of the resolution, that it had already been quite hot for the "Mormons," but they were going to make it hotter. And by way of a final shot, the Rev. Bartlett suggested the use of a hose-pipe as a fitting remedy—which suggestion will doubtless not be generally viewed as in keeping with the dignity of his sacred calling as a professed minister of the gospel.

The sincerity of those who took part in the anti-"Mormon" demonstration at Sunderland will be seriously doubted when it is known that Elder J. Eugene Lichfield, our representative there, addressed a letter to the Mayor asking for a hearing and the privilege to speak to the people on the "Mormon" side of the question. The answer was that he would not allow him to speak, but that he could hand in a written question, if he so desired. The elder availed himself of the privilege thus granted, and sent up the following written query during the progress of the meeting—"Will you allow the 'Mormons' a chance to speak?" The question was neither read aloud nor answered.

Six of our missionaries who were present at the gathering became the objects of unpleasant attention. At each outburst of applause one lady, who appeared to regard the occasion as a glorious pastime, arose and waved her handkerchief at them, and when it was noticed that they failed to support the resolution, a howl of disapproval rent the air. Wearing English caps as they passed out with the crowd, the missionaries escaped unnoticed, otherwise it is thought they would have been roughly handled, as adverse sentiment towards them had been wrought up to a high pitch.

Already the legitimate fruit of such a meeting is being borne, and a heavy responsibility rests upon the promoters. On May 22nd an envelope bearing the following inscription was handed to Elder Lichfield: "Elder Mr. Lichfield, More Women Headquarters, 29 Azalea Terrace, Sunderland," and the letter it contained, which is self-explanatory, reads as follows:

"Sir:—On behalf of a number of individuals who have determinedly pledged themselves to rid the town of you and your dangerous propaganda, I beg to issue this as an ultimatum, giving you until Saturday next to clear out of the town, bag and baggage, or take the consequences. If you were present at last night's gathering (anti-'Mormon' meeting, Victoria Hall) you will be able to judge somewhat of the undercurrent of feeling amongst the crowd, and more especially the gallery section, 'the men,' and the question sent up to the platform asking 'Why the police are protecting you?' is very significant. I may also inform you that it was only because the number of your house was not known to us that the windows were not wrecked on the night of the window smashing at your meeting house. We know all about you living with two widows and two or three young women at number 29, and our resolution is that you clear. I am yours, one of the party determined to oust you from the town.

ANTI-'MORMON.'"

Like most cowardly communications of a threatening character, so this was signed by a nom-de-plume. The writer was evidently ashamed of it, as he well might be.

The whole affair was a travesty on right and justice, and the spirit of it is subversive of the privilege of free speech and action. The "Mormon" missionaries make no extraordinary demands. They ask for nothing that is not guaranteed them by the law, but they are entitled to protection under the law, and it is clearly the duty of Mayor Brown of Sunderland to see that they get it. Any action that partakes of the nature of riot, or the forcible ejection of peaceful citizens or residents on religious grounds is subversive of the liberty guaranteed by the British Government, and which has been so long enjoyed by the English people. If the "Mormon" missionaries violate the law they are answerable to the law, and should be punished, but so long as they are law-abiding they should have ample protection. Surely it is too late in the world's history to resort to practices that belong to the dark ages, and which are wholly unworthy of an enlightened and free people. The Latter-day Saints ask for justice and fair play, with equal rights common to the people of the nation. They proclaim themselves as being unalterably opposed to mob law, and will continue to use every legitimate and proper means within their reach to secure that protection which ought in all justice to be given them. It is hoped that their appeal to officers of the law, under the mayors of cities, will not go unheeded or be in vain.

RUDGER CLAWSON.

PRESIDENT RUDGER CLAWSON expects to leave June 11th, 1912, for a visit to the four missions on the Continent. He will in all probability be absent about two months.

SISTERS PHŒBE TAYLOR, Mamie Beattie and Tessie Groesbeck, sisters of President Rudger Clawson, and Sister Millie Clawson, a sister-in-law, arrived in Liverpool on Saturday, May 18th, 1912, and are visiting the leading places of interest in Ireland and Scotland. They report having a most enjoyable time. It is their intention to spend a few weeks on the Continent. We trust their visit will be a pleasant and profitable one throughout.

PRESIDENT ANDREW JENSON'S RELEASE.

HAVING received an honorable release, President Andrew Jenson is returning to his home in Zion. He left Copenhagen Wednesday, May 14th, 1912, and will visit Russia, Japan, and Hawaii on the homeward journey.

President Jenson presided over the Scandinavian mission from February, 1909, to May, 1912. He was an active, energetic worker, and his labors, which were of a highly important character, were attended with signal success. He was untiring in his devotion to the work of the Lord, and while supervising the labors of the missionary corps under his charge his voice was often heard in testimony of the truth in congregations of saints and strangers, calling upon them to repent of their sins and obey the gospel, and warning them of the judgments of God which will shortly fall upon the nations.

President Jenson was ever in close touch with the president of the European mission, and held himself subject to counsel on all important matters submitted from time to time. He retires with the love and confidence not only of the elders and saints of the Scandinavian mission, but also of his file-leaders, who have accepted his labors and released him in honor. He goes from the mission field under the blessing of the Lord. The following written report from him will be read with an approving interest by the readers of the *Star*. It is a record of which any man might well be proud:

"Being about to take my departure from the shores of Europe to return to my home in the Rocky Mountains, I take pleasure in reporting to you, as the president of the European Mission, that since I took charge of the Scandinavian Mission in February, 1909, I have labored to the best of my ability to promulgate the principles of the everlasting gospel in Denmark and Norway, and have been ably and effectually assisted by faithful elders from Zion. I arrived in the mission February 11th, 1909, took charge of the same as successor to Elder Soren Rasmussen four days later, and tomorrow I expect to say goodbye to old Scandinavia and return home by way of Russia, Japan and Hawaii. During my presidency the elders in their capacity of missionaries have visited 1,442,421 houses of strangers, and distributed 2,933,700 books and tracts. The number of additions to the Church has been nearly 1,300 during these three years and three months that I have had charge of the affairs of the mission. Since I left

home in Utah I have traveled about 64,000 miles, and delivered nearly 1,000 public addresses, including a number of illustrated lectures on Church history and affairs in Utah. We have labored in the midst of the most bitter opposition; never since the Scandinavian mission was opened in 1850 have the adversaries of the true gospel of Jesus Christ carried on such a crusade against our people and the elders as they have during the past year or two. Special lectures have been delivered by bitter anti-'Mormons.' Living picture shows have been concocted, manufactured and exhibited, misrepresenting and villifying us in the most scandalous manner. The Lutheran clergy and the press have gone hand in hand to create a bitter prejudice in the hearts of the people against us, and the columns of the newspapers have teemed with articles, partly original and partly deducted from old and stale articles which have circulated and been refuted in other countries many years ago. These things have advertised us freely, and our meetings have in many places been much better attended and more converts been made than would have been the case if we had been left alone.

"During my presidency here 189 new elders have arrived in the field, and 218 have gone home, leaving 133 in the mission at the present time. During my presidency we have printed 10,000 copies of the Book of Mormon, 10,000 copies of the Pearl of Great Price, 52,000 copies of "A Friend From the West," 50,000 cards containing the Articles of Faith, and about 1,450,000 copies of 'Rays of Living Light.'

"I leave my present field of operations rejoicing and feeling thankful to my Heavenly Father that He has counted me worthy to labor so long and so successfully as a missionary in a foreign land, and I anticipate a happy reunion with family and friends in America."

Elder Martin Christopherson, of Salt Lake City, who was appointed by the First Presidency of the Church as successor to President Jensen, has already entered upon the duties of his new calling. Having had considerable missionary experience, he is well equipped for the work, and we are confident will give it that attention and care which is characteristic of the man and which invariably spells success.

RUDGER CLAWSON.

TESTIMONY TO THE MORMONS FROM A HULL WOMAN.

[THE following letter appeared in the Hull *Daily Mail*, May 8, 1912.]

TO THE EDITOR OF THE "DAILY MAIL."

Sir,—I am writing from Salt Lake City, Utah, and trust you will favour me with a space for it in your journal.

I am not a Mormon, nor do I favour them in the least. I am English, and belong to the Church of England. I have read several accounts in different papers of the bad treatment which the Mormons have received at the hands of their English cousins. Many of these elders are English by birth, which fact alone should be enough to shame their assailants. I know for a fact that the

Mormon elders do not wish to entice young girls to Utah—indeed, they would rather they would stay and help them in their work. There are plenty and more young girls in Utah now than there are men, which shows the foolishness of the people who harbour such thoughts about the elders. There are just as strict laws out here as there are in England. The young missionaries are called from their work to labour in a country strange to them, and they go with religious and holy thoughts. Many of the poorer class have to work very, very hard when their mission is over to pay back the money that has to be borrowed to keep them in their field of labour. I think they are worthy of praise for that alone. The Mormons are a good, religious set of people, and if the people of England would only listen or investigate, without the use of hard words, stones, fists, etc., I think they would find out as much for themselves. No religion should be put down before it has been investigated, and that with common sense. I trust that my country people will ponder over what I have written. I have been in Salt Lake City almost four years, and hope to return to Hull, my native city, for a visit pretty soon. There are a great many things I would wish to write about, but I am afraid the editor would think I needed a whole paper to myself.—I am, Sir, etc.,

Salt Lake City. K. P. E.

FROM THE MISSION FIELD.

Concert at Carlisle.—A concert was held at 47 Scotch Street, Carlisle (Newcastle conference), on May 20th, 1912, in order to liquidate some of the branch debt. The hall was well filled with saints and friends. The program consisted of banjo and piccolo selections, songs, recitations, dialogues, and a cantata entitled, "Spring Triumphant," which was very beautifully rendered by the children, as well as a one-act play entitled, "Cured," by Moris Little, one of our members. The parts were well given by local amateurs. A sum of one pound was realized.

Elder Addresses Adult Classes at Blackburn.—On Sunday, May 5th, 1912, Elder Thomas W. Gardner was invited to explain some of the principles of "Mormonism" to the Men's Adult Class, Cedar Street, Blackburn. Many questions were asked and answered, and all seemed to have a more favorable idea of the teachings of the Latter-day Saints.

The following Sunday, May 12th, 1912, Elder Gardner was requested to address the Women's Adult Class. After speaking the allotted half hour, a motion was carried that he speak another forty-five minutes. All appeared to be favorably impressed with what they had heard.

Successful Socials.—The saints of the Norwich branch (Norwich conference), gave a very enjoyable social in St. Stephen's Chambers, May 9th, 1912, in honor of Elder J. W. Watts, who has been released to return home, also Sister Elizabeth Woods and Miss Capps, who are leaving for the United States, and Brother Robert Pye, who is leaving for Canada. After a splendid program, refreshments were served. A good spirit prevailed, and the evening was a very pleasant one. Elder Watts was presented with a gold fountain pen and a beautiful post-card album, as tokens of respect from the elders and saints.

A farewell social in honor of Brother William Leaver, who left for New Bedford, Mass., May 9th, 1912, was held in the Blackburn branch (Liverpool conference), Tuesday, May 7th, 1912. An interesting program was enjoyed by all, after which games were played. Brother Leaver was presented with a useful present.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), Saturday, May 18th, 1912, when four souls were added to the fold of Christ, Elders Jesse Crosby, C. H. Smith and John M. Jones officiating.

A baptismal service was held at Bradford (Leeds conference), May 18th, 1912, when twenty-seven persons received that ordinance. After the confirmation, time was given for testimonies, and a number of the saints expressed the feelings of their hearts. A very impressive spirit characterized the meeting, and there were many expressions of joy and gratitude.

An impressive baptismal service was held on Saturday, May 18th, 1912, in the Frome river, near Bristol (Bristol conference). Three were added to the fold of Christ—one from Swindon and two from Bristol. President J. E. Salisbury performed the ordinance. President Rudger Clawson was present and delivered a forcible discourse on the ordinance of baptism.

On Sunday, May 19th, 1912, a candidate from Pontypool, South Wales, was baptized in the waters of Frome, near Bristol (Bristol conference). Elder J. W. Madsen performed the ordinance. On Monday, May 20th, 1912, a candidate from Neath, South Wales, was also added to the fold of Christ by baptism. Elder Lance L. Graham performed the ordinance; confirmed by Elder Leslie Merrill.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON V.—STEPHEN.

Text: Acts 6; 7: 1-60; 8: 1-2. Lesson Setting: Times, place, etc.

I. THE CONDITIONS THAT REQUIRE DEACONS. [DEACONS.]

1. Increase of the Church.
2. The Grecians. (a) Who Grecians were. (b) Why they murmured.

II. The Seven.

1. Chosen from among the Grecians. (Note the significance.)
2. Who they were. (a) Men full of the Holy Ghost and wisdom.

III. Stephen's Power.

1. How shown.

IV. His Arraignment Before the Council.

1. Falsely accused.

V. His Defense.

1. Showed his reverence for the prophets.
2. That ancient Israel rejected truth.
3. That in rejecting Christ the Jews were but following in the footsteps of their fathers.

VI. His Martyrdom.

1. Manner of it.
2. His dying prayer.
3. By whom witnessed.

Note:—Dignity, power, intelligence, charity even for one's enemies—these are some of the blessings that come to a faithful believer in the gospel.

DIED.

Jennings.—In London (London conference), April 20th, 1912, Sister Frances Charlotte Jennings, aged 83 years; born October 20th, 1828; baptized May 1st, 1881, by Elder Samuel Roskelly. She lived and died a faithful Latter-day Saint.

Price.—At Salt Lake City, Utah, May 2nd, 1912, Ellen Gabriel Price; born April 19th, 1847, at Penynant, Denbighshire, North Wales. Sister Price lived and died a faithful Latter-day Saint.

Lyon.—May 2nd, 1912, Caroline Holland, wife of the late John Lyon. Mrs. Lyon was born June 29th, 1839, at Barton-under-Needwood, England. She was a faithful Latter-day Saint. Funeral was held Sunday, May 5th, 1912, in the Twentieth ward chapel, Salt Lake City, Utah.

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